

REPORT

NATIVE PAPERS IN BENGAL

FOR THE

Week ending the 28th December 1907.

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URUJA PAPERS.

NIL.

I.—FOREIGN POLITICS.

COMMENTING on the present political situation in Persia, the *Sanjivani* [Calcutta] of the 19th December writes that

SANJIVANI,
Dec. 19th, 1907.

The present political situation in Persia.

a ruler can tyrannise over his subjects only so long as they do not realise their own strength. The Shah in his pride imitates King Charles I of England and throws his ministers into prison. If he goes any further his subjects may sever his head from his body. Can a ruler keep his subjects under his foot when they have once awoke?

2. Finding that England's commerce in Asia has made her so powerful, writes the *Daily Hitavadi* [Calcutta] of the 20th

DAILY HITAVADI,
Dec. 20th, 1907.

Affairs in Persia.

December, Germany is planning with the Sultan of Turkey to establish a railway up to the Persian coast not very far from Gujrat, the well-known gate through which foreign sea-trades enter into India. It did not, however, take England long to see through Germany's moves, and many say that it is England who is secretly inciting the subjects of the Sultan to rebel against him. On the other hand, the terms of England's new treaty with Russia give rise to grave doubts about the continuance of the independence of Persia. While all these preparations are being made to ruin Persia, it is a pity that she herself is quite ignorant about it and seems to be doing nothing to save herself. To make matters worse, she is now involved in internal troubles which may perhaps sap the foundations of the empire.

3. The *Hitavadi* [Calcutta] of the 20th December writes that Reuter's recent announcement that Turkey is concentrating her forces on the Persian frontiers has caused anxiety amongst English politicians, who would have probably rent the skies with their wails if

HITAVADI,
Dec. 20th, 1907.

The existing relation between Turkey and Persia as viewed by the European Powers.

they had learnt that Turkey had ordered guns from Germany. The Oriental Governments have now come to recognise the signs of the times, and are taking measures to defend their own interests.

4. Referring to the disturbances in Persia, writes the *Saltan* [Calcutta] of the 20th December, the *Times* says that they are due to the concentration of Turkish forces and the

SOLTAN,
Dec. 20th, 1907.

Turkey and Persia.

increase of Turkish influence on the frontiers between Persia and Turkey, and advises the Satans of Europe to join hands to check Turkey. No doubt, there will then be no let or hinderance for the European Powers to divide Persia among themselves. The white conspirators are eager to absorb the little remnants of the Musalman empires.

5. The recent troubles in the Zululand have turned out to be a fiction of the white settlers, created, says the *Hindi Bangavasi* [Calcutta] of the 23rd December, to

HINDI BANGAVASI,
Dec. 23rd, 1907.

Unrest in Zululand imaginary.

afford them a pretext to rid the country of these barbarous people as a punishment for creating disaffection. It is very difficult to pick out truth from the doings of Englishmen. They had circulated similar reports regarding the unrest in India.

II.—HOME ADMINISTRATION.

(a)—Police.

6. In connection with the Punitive police force which has been quartered at Jhalakati the *Sanjivani* [Calcutta] of the 19th December writes that no Musalmans

SANJIVANI,
Dec. 19th, 1907.

Assessment in connection with the punitive police at Jhalakati.

have to bear the cost of this force; and Hindus who are not adherents of *swadeshi* have been assessed only lightly and the assessment has been proportioned directly to the zeal of a person in the *swadeshi* cause. Banamali Rai, a prominent agitator, has been assessed at Rs. 150 per mensem, while Pitambar Shaha, a man of equal means, pays only four annas. Let not the officials forget that kingdoms are destroyed by injustice and fraudulent conduct.

DAILY HITAVADI,
Dec. 20th, 1907.

7. The way in which the Punitive Police Tax is being realised at Jhalakathi (in Barisal), writes the *Daily Hitavadi* [Calcutta] of the 20th December, clearly shows that the officials are determined to kill the *swadeshi* and to persecute those who advocate it, and that they want to favour the Musalmans at the expense of the Hindus. The people of Jhalakathi appealed to Lord Minto against this unjust distribution of the burden of the tax, but His Excellency has rejected their appeal though he professes that the Government of India does not follow the policy of "Divide and rule." Surely, the affairs at Jhalakathi will not raise the English Government in the public esteem.

SANDHYA,
Dec. 20th, 1907.

8. The *Sandhya* [Calcutta] of the 20th December writes that the cost of the maintenance of the Punitive Police at Jhalakathi (in Barisal) is being realised only from the Hindus and specially from *swadeshi* traders. Musalmans are exempted from its payment and people who can prove that they are non-*swadeshi*s have to pay only a nominal sum. This clearly proves the *Feringhi's* enmity to the *swadeshi*.

SOLTAN,
Dec. 20th, 1907.

9. The *Soltan* [Calcutta] of the 20th December says:—
We propose to the Musalman community that it is extremely desirable that accounts should reach us, as early as possible, of the places in Bengal where Mahommadans are prevented from slaughtering cows for fear of Hindu Zamindars. Unless the information reaches us within the next two weeks, we shall not be able to help our co-religionists in any way. Our generous readers should, therefore, lose no time in sending us the information asked for. We shall try to do whatever lies in our power to give relief. The following are the points on which information is wanted:—

(1) What is the name of the village where slaughter of cows is not allowed? In what district and under what police-station is it situate? Names of four or five of the principal Musalman residents of the said village. (2) Within whose Zamindari is the said village situate? What is the full name and title and full address of the Zamindar? Who is the present head officer or Chief of the Zamindar's family? (3) If it is owing to the fault of any *naib* or other officer in the service of the Zamindar that the slaughter cannot be done, the names and addresses of those officers. (4) A short notice of the manner in which Musalmans slaughtering cows in prohibited places are oppressed by Hindu Zamindars or their officers. (5) How long has slaughter been stopped at the place about which the complaint is being made? (6) No one should forget to mention the name and address of the oppressive Zemindar and the names of the villages in which slaughter is prohibited and of a few Musalman inhabitants of such villages. (7) All communications should be addressed to the Editor of the *Soltan*.

SOLTAN,
Dec. 20th, 1907.

10. Referring to the approaching *korban*, the *Soltan* [Calcutta] of the 20th December says that the riots which are every year occasioned between Hindus and Musalmans by the *korban* are immensely harmful to both the communities. If the Hindus think that by their superior education, social status and number they will be able to stamp out the practice of slaughtering cows, they are mistaken, for the Muhammadans will never allow that to be done. On the other hand, if the Musalmans think that they can, with impunity, wound the feelings of the Hindus by slaughtering kine before their eyes or near their houses, they too are mistaken, for the Hindus are no longer the timid people they were two years before. Again, Government will never allow the two communities to measure swords in open fight. All their quarrels can have the only effect of, weakening both of them. In this state of things, it behoves the leaders and newspapers of both the communities to settle this dispute between themselves.

SOLTAN,
Dec. 20th, 1907.

11. A correspondent of the *Soltan* [Calcutta] of the 20th December says that a number of *fakirs* have made their appearance in the districts of Bogra, Rungpur, etc., who profess to be able to cure diseases by the agency of evil spirits and cheat unsuspecting villagers by working on their superstitions. These *fakirs* are

even said to contaminate sources of water-supply with cholera-poison, in order to earn money from cholera-stricken villagers.

12. The *Basumati* [Calcutta] of the 21st December understands that the girl who had been kidnapped by some Musalmans at Jamalpur, (in Mymensingh) is kept in close custody by the police, and that even her father is denied access to her. A father has a natural right over his daughter, and so long as this natural right is not taken away by an Act passed by St. Harvey (meaning Sir Harvey Adamson), there may not be any harm if the Government of Eastern Bengal and Assam do not interfere with it.

BASUMATI,
Dec. 21st, 1907.

13. Referring to the quartering of a punitive police force at Sakhua in Mymensingh) the *Basumati* [Calcutta] of the 21st December says that Sir Lancelot Hare may be called the "Iron Lat" just as Bismarck was known as the "Iron Chancellor," and as regards the harsh measures that Sir Lancelot is taking in his province, he is out-doing even Saista Khan and Sir Bampfylde Fuller.

BASUMATI,
Dec. 21st, 1907.

14. Referring to the Asansol tragedy relating to one Mr. Macleod having been recently shot dead by Mr. Myers, the Manager of the Asansol Colliery, the *Bihar Bandhu* [Bankipore] of the 21st December says that strictly speaking it is not the Europeans actually committing such atrocities that are to blame for the same, rather the British tribunal which has made their minds abnormally high and rendered them intrepid by generally letting off the European offenders arraigned before it for homicide. The paper fears lest such Europeans should one day dare outrage the chastity of European ladies, thinking that they would be let off, if prosecuted, as they have often been in the case of outraging the chastity of the native girls.

BIHAR BANDHU,
Dec. 21st, 1907.

15. Referring to the recent case of inhuman torture of a woman by some police officers at Noakhali, the *Howrah Hitaishi* [Howrah] of the 21st December asks if all this is not the result of the pampering of wicked policemen by the Government, and whether the policemen concerned in the above case will be rewarded with promotion?

HOWRAH HITAIISHI,
Dec. 21st, 1907.

16. Referring to the well-known fact that Police officers are promoted if they are skilful in getting up false cases, as has been proved by what Inspector Gupta (of the Calcutta Police) said in his cross-examination during the Walters assault case, and by the incidents at Comilla, where the Police officer, who got up a base conspiracy against an innocent man, was rewarded with promotion, the *Howrah Hitaishi* [Howrah] of the 21st December says that it is no wonder that all this should encourage policemen to concoct false evidence, regardless of what the Judges who try these cases may say. The Government gets its police to get up false cases and conspiracies, and thus encourages oppression and injustice and makes the people discontented. All these facts will be recorded in the history of the country.

HOWRAH HITAIISHI,
Dec. 21st, 1907.

17. The *Navasakti* [Calcutta] of the 21st December tells an imaginary story about some villagers, who failing for three days to draw the attention of the police to a case of dacoity accompanied by murder which took place in their village, at last sent an anonymous letter to the Police Inspector stating that a certain zamindar had destroyed all the *bilati* salt that was for sale in a shop, with the result that the police at once put in their appearance. Under the *Feringhi Raj* the police do not care to bother their heads about petty affairs like thefts and dacoities, but as soon as there is any chance of the sale of foreign goods being threatened by *swadeshi* meetings, they make haste to prevent it.

NAVASAKTI,
Dec. 21st, 1907.

18. Referring to the quartering of a punitive police force at Jhalakati, the *Sonar Bharat* [Calcutta] of the 21st December says that the English treat India and the Indians as one would treat an unclaimed property. Will not the thick-skin of the thick-skinned Indians become thin even by so much beating?

SONAR BHARAT,
Dec. 21st, 1907.

DAILY HITAVADI,
Dec. 23rd, 1907.

19. After giving an account of the case against Golap Singh as published in the *Khichri Samachar* of Mirzapur, the *Daily Hitavadi* [Calcutta] observes:—The Sessions Judge agreed with the assessors in declaring the accused not guilty. In his opinion, as expressed in the judgment, the case was "got up against him, and very clumsily got up by the informer Abdullah with the help of the subordinate police officers." The innocent man had to remain for three months in the *hajat*, not to speak of the expense and mental anxiety he was put to. We want to know what action is taken by Sir John Hewett in this matter. We doubt if there is in any other civilised country a police as ready to protect the guilty and oppress the innocent as that in this country. Rather than suppress such policemen, the officials give them indulgence, and hence the public are losing faith in the officials. It is needless to say that the "prestige" of the Government and the officials will never be maintained, unless the miscreants in the ranks of the police are brought to book.

HINDI BANGAVASI,
Dec. 23rd, 1907.

20. The *Hindi Bangavasi* [Calcutta] of the 23rd December does not understand the news published by the *Daily News* regarding the posting of the police to guard the rivers both large and small in Bengal. The object of the authorities is difficult to understand. Why do they not try to open out the channels of certain rivers which are being silted up, as it would reclaim lakhs of bighas of land for agricultural purposes.

(b)—Working of the Courts.

SANJIVANI,
Dec. 19th, 1907.

21. In commenting on the judgment in the *Tribune* defamation case the *Sanjivani* [Calcutta] of the 19th December writes:—

The coolie in question took his meals duly before death and was pulling his punkha, he was kicked by a soldier and thereafter he died. And yet the medical man who examined his dead body certified pneumonia to be the cause of death. The *Tribune* protested and was punished. If this sort of comment is held to be seditious there would be nothing left to the papers to comment on.

SANJIVANI,
Dec. 19th, 1907.

22. The *Sanjivani* [Calcutta] of the 19th December writes:—
Mr. Cargill and Maulvi Leakat Hossein. Maulvi Leakat Hossein has indeed been acquitted of the offence for which he was convicted by Mr. Kingsford, but Mr. Cargill still keeps him imprisoned. Let Government declare if this is not illegality and *sulum*.

DAILY HITAVADI,
Dec. 20th, 1907.

23. There can be only one answer writes the *Daily Hitavadi* [Calcutta] of the 20th December, to the question as to why the Presidency Magistrate of Calcutta has again passed an order prohibiting public meetings in seven Squares in northern Calcutta, and that is, that this Empire belongs to Englishmen who are its rulers, and that the task of governing the country is in the hands of the police. The police willed that meetings should be stopped, and that is why they have been prohibited. To Mr. Kingsford what a constable says is more acceptable than even Gospel truth, and so he could not but believe what such an eminent personage as Superintendent Aldridge said about the police having been pelted with bricks, and about there having been grave chances of a breach of peace. Forthwith an order was issued prohibiting all meetings in the Squares referred to above. Has anybody ever seen a travesty of justice like this? But if the people say so, they are to be persecuted and imprisoned on charges of sedition. Well, do the English want to perpetuate their rule in India by means of injustice like this? Such ideas in them are indeed in keeping with the present times.

HITAVADI,
Dec. 20th, 1907

24. Adverting to the judgment of the High Court in the Walters case, the *Hitavadi* [Calcutta] of the 20th December points out that in the Sterling case, a European got six months for having shot an Indian dead, whereas in this case an Indian gets seven years for having cut off a European's arm. This kind of dissimilarity is not new in this country. But the fact that the jurors differed and that the weapon which was alleged to have been used bore no traces of blood and

did not enter the sheath which was produced as its sheath, raise in the popular mind a suspicion that an innocent man has suffered in the present case.

25. The *Samay* [Calcutta] of the 20th December condemns Mr. Kingsford's order prohibiting meetings in seven Squares in northern Calcutta. The order was based solely on a report submitted by Superintendent Aldridge, though it was uncorroborated by any evidence. Even supposing, for argument's sake, that the police had been pelted with bricks in Beadon Square, was there any justification for putting six other Squares under the same ban?

SAMAY,
Dec. 20th, 1907.

26. Though it is not clearly laid down in the law, writes the *Samay* [Calcutta] of the 20th December, that justice is to be meted out in India in accordance with race and colour, the way in which trials are conducted in this country clearly shows the bias of white Judges for white men. Satya Charan Daw has been sentenced to seven years' transportation for maiming a European policeman, while Mr. Sterling, who wilfully murdered his servant, has got off with only six months' hard labour and a fine of Rs. 200. The result of such injustice is that Indians are gradually losing all respect for British Law Courts.

SAMAY,
Dec. 20th, 1907.

27. Referring to the sentences of imprisonment passed on a number of street-beggars by Mr. Kingsford a few days ago, the *Samay* [Calcutta] of the 20th December says that Mr. Kingsford relied solely of the evidence of the police which firmly convinced him of the guilt of the whole batch of the men brought up before him.

S MAY
Dec. 20th, 1907.

28. The tone that Mr. Kingsford has given to trials in the Calcutta Police Court, says the *Basumati* [Calcutta] of the 21st December, may have satisfied the Government and the Civilians and served their purpose, but the citizens have lost all faith in such trials. The people's prayer for a Barrister-Magistrate is of course as good as a cry in the wilderness, but the Chamber of Commerce is now moving the Government for a renewal of the old system, and it will be interesting to wait and see the result.

BASUMATI,
Dec. 21st, 1907.

29. The *Bharat Mitra* [Calcutta] of the 21st December criticises the action of the Chief Presidency Magistrate in his having recently proclaimed, on the report of Superintendent Aldridge, five public squares as being closed against public meetings, and says that seeing that the police reports are received as gospel truth by the authorities, it is not improbable that the holding of public meetings may, in course of time, be prohibited in every part of the metropolis.

BHARAT MITRA,
Dec. 21st, 1907.

30. Is it not strange, writes the *Daily Hitavadi* [Calcutta] of the 21st December, that no one present at the meeting held in Beadon Square the other day should have known anything about the alleged pelting of the police with bricks, and that it should be left to Superintendent Aldridge to discover it? And thanks to the wise Magistrate of Lal Bazar, the report submitted by the police was accepted as gospel truth and all meetings have again been prohibited in northern Calcutta.

DAILY HITAVADI,
Dec. 21st, 1907.

31. The *Howrah Hitaishi* [Howrah] of the 21st December considers as illegal Mr. Kingsford's recent order prohibiting meetings in Calcutta, and asks the Calcutta public to protest against it. It is not proper to encourage Mr. Kingsford and the police any longer.

HOWRAH HITAIISHI,
Dec. 21st, 1907.

32. Referring to the fine of Rs. 200 imposed on one Chandrakanta Biswas for having tried to force a shop-keeper in Calcutta to close his shop on the last Partition day, the *Sonar Bharat* [Calcutta] of the 21st December remarks that the punishment which has been inflicted on Chandrakanta for the trivial offence he committed is the same as an Englishman has to suffer for actually killing an Indian. Ah, this is dispensation of justice!

SONAR BHARAT,
Dec. 21st, 1907.

SONAR BHARAT,
Dec. 21st, 1907.

33. The *Sonar Bharat* [Calcutta] of the 21st December contrasts the heavy punishment inflicted on the accused persons in the cases of Maulvi Liakat Hossain, of the *Barisal Hitaishi* newspaper, of Ajit Singh and Lajpat Rai and of Sergeant Walters with the sort of punishment with which the European offenders in the following cases escaped:—

1. Mr. Webb escaped punishment by flying after having ravished a woman named Sukarmani.

2. The soldiers who murdered Dr. Suresh Chandra, of Barrackpore, were sentenced to seven years' imprisonment each, but were soon let off by Royal grace.

3. A soldier escaped punishment by feigning lunacy, after having murdered one Sarat Chandra Chakravarti in a Kidderpore tram-car.

4. A soldier escaped punishment after having killed a boy *punkha*-puller named Sobia.

5. A *saheb* of a jute-mill in Cossipore was simply fined Rs. 200 for having killed a cooly.

6. Mr. Sterling of the *Civil and Military Gazette* was sentenced only to six months' imprisonment for having shot his servant dead.

7. A white station-master of Rawalpindi has escaped punishment after having ravished a Hindu woman, who has subsequently committed suicide in order to hide her shame.

DAILY HITAVADI,
Dec. 22nd, 1906.

34. Mr. Kingsford has of late been making himself notorious by his eagerness to sentence men to flogging whenever he can have an opportunity, remarks the *Daily Hitavadi* [Calcutta] of the 22nd December, in mentioning the case of one Nogendra Chandra Das, a lad of sixteen, who has been awarded a whipping of twenty stripes for having stolen two pumpkins. It is indeed lucky for the citizens of Calcutta that they are soon going to be rid of this Magistrate.

HITVARTA,
Dec. 22nd, 1907.

35. The *Hitvarta* [Calcutta] of the 2nd October points out the partiality of British Judges towards European offenders as one of the causes of the present discontent in India, and assures the Government that newspaper writings and public speeches are never the cause of sedition and bitter race-feeling. Government advocates personal government in India, as in its opinion no other form of government is suited to the Orientals; but the paper asks if a white offender could escape punishment in the personal government of Kings like Ram and Yudhishter. The mere semblance of personal government is not sufficient. It should be an actuality.

Both Lord Ripon and Lord Curzon directed their attention to the crimes committed by the Europeans in this country, but for this they had to encounter great difficulties. Lord Minto's administration is too busy with repressive measure to find time for anything else.

The paper warns the Government to take proper measures in this connection before it is too late.

(d)—Education.

SANJIVANI,
Dec. 19th, 1907.

36. Referring to the rules recently issued by the Madras Government regarding the participation by students and teachers in political agitation, the *Sanjivani* [Calcutta] of the 19th December writes:—

The coils are being tightened. English students in India can learn the art of warfare, but Indian students are not even to discuss politics. An unnatural order like this cannot be obeyed by anybody. Better that Government and Government aided schools should be boycotted than that this order, which is intended to repress patriotic sentiments, should be obeyed.

DAILY HITAVADI,
Dec. 20th, 1907.

37. Referring to the arbitrary measures taken by the Education Department of Madras to prevent students, teachers and professors from taking part in political agitation, the *Daily Hitavadi* [Calcutta] of the 20th December says that since the authorities are so anxious to cultivate loyalty in the

country by weeding out political agitation, it is to be hoped that henceforth Indian boys will mostly be like the docile boy Gopal, who is held up in Vidyasagar's primer, the *Varnaparichaya*, as an ideal for other boys.

38. Referring to the formation of a "Sub-Committee" for considering the question of improving the Madrasahs in the country, the *Soltan* [Calcutta] of the 20th December says:—

The proposal to reform the Madrasahs.

SOLTAN,
Dec. 20th, 1907.

It is the subscribers to the Clive Memorial Fund who are opposed to a reform of the Madrasahs. The Mahomedan community will not be able to make any advancement unless these men are somehow disposed of.

39. Finding that all the severe measures taken by the Government to persecute the people of Backergunge have not been able to quell their spirit, writes the *Basumati* [Calcutta] of the 21st December, the officials have now set themselves against school-boys. Mr. Stapleton threatened the Secretary of the Goila School with a withdrawal of Government aid if the Hindu members of the Managing Committee of the school were not expelled and Mahomedans appointed in their place. The Secretary failed to do so and the aid has been stopped. Mr. Stapleton has also issued a notice stating that in all schools aided by the Government there must be a large number of Mahomedan boys. There are, however, very few Mahomedan boys who are willing to come to school, and consequently the authorities of all the schools have given up all hopes of receiving aid from the Government. This is indeed a very clever move on the part of Mr. Stapleton checking, as it is meant to do, the spread of high education among Hindus who are an eyesore to the officials. The paper concludes the article by telling the "serpent Stapleton" and all the officials, that whatever steps they may take, they will not be able to kill high education in this country. What the Lord of the World wills cannot be hindered by political tactics. All that the officials are doing will never fulfil the objects they have in view, but will only show them up in their true colours.

BASUMATI,
Dec. 21st, 1907.

(e)—*Local Self-Government and Municipal Administration.*

40. The *Samay* [Calcutta] of the 20th December cannot see any valid reason for the action of the Chief Commissioner of Nagpur in removing Mr. Khaparde from the Vice-Chairmanship of the Amraoti Municipality, unless it be that the Municipality strongly protested against the action of the Chief Commissioner over the demolition of an old wall belonging to the Chairman. The Commissioners of the Municipality should unanimously resign their offices and thus save their honour, which must have received a rude shock from the arbitrary action of the Chief Commissioner.

SAMAY,
Dec. 20th, 1907.

(g)—*Railways and Communications, including Canals and Irrigation.*

41. A correspondent to the *Bangaratna* [Krishnagar] of the 18th December complains of the inconvenience felt by *pardah* ladies owing to their being no special waiting-room for them at the Chinsura Railway Station, as well as owing to the want of accommodation for ladies in the Down-train leaving Cinsurah at 4.7 P.M. by which the correspondent happened to travel.

BANGARATNA,
Dec. 18th, 1907.

42. The *Daily Hitavadi* [Calcutta] of the 22nd December sees nothing strange in the certificate of good character granted by the Railway authorities to Mr. Moore, who was recently charged with having outraged an Indian woman at Rawalpindi, and says that the conduct of the Railway authorities only show that they are lost to all sense of shame. It is in consequence of incidents like this that Indians are losing all respect for Englishmen.

DAILY HITAVADI,
Dec. 22nd, 1907.

(h)—General.

SANJIVANI,
Dec. 19th, 1907.

43. The removal of Mr. Khaparde from the Amraoti Municipality by the Central Provinces Administration is stigmatised by the *Sanjivani* [Calcutta] of the 19th December as indicating a perversion of common sense on the part of the officials; else why, it is asked, should they do such a bad thing as hold Mr. Khaparde to be a violator of the peace, merely because he is a prominent agitator?

HITAVADI,
Dec. 20th, 1907.

44. Referring to Lord Lansdowne's recent speech announcing that the Anglo-Russian Convention lately concluded has greatly dispelled the fear of any trouble with Russia in future, the *Hitavadi* [Calcutta] of the 20th December expresses its surprise that Lord Kitchener should still be increasing the Military expenditure. Who would explain the mystery underlying this curious phenomenon?

HITAVADI
Dec. 20th, 1907.

45. Referring to the Decentralisation Commission, which will commence its sittings at Calcutta early in January next, the *Hitavadi* [Calcutta] of the 20th December says:—

HITAVADI,
Dec. 10th, 1907.

The outcome of this ado will probably be a veritable mare's nest. 46. The *Hitavadi* [Calcutta] of the 20th December urges that the, concession of the grain compensation allowance should be extended to all employes whose pay is below Rs. 60 per mensem; and also that clerks should draw it at a higher rate than menials.

HITAVADI,
Dec. 10th, 1907.

47. With reference to the Government Resolution on the Malaria Committee the *Hitavadi* [Calcutta] of the 20th December asks what Government has so long done to instruct the masses in hygiene. It is this knowledge of hygiene which is now declared by the Committee to be the great means of preventing malaria.

SAMAY,
Dec. 20th, 1907.

48. Adverting to the report of the Presidency Division Drainage Commission, the *Samay* [Calcutta] of the 20th December says, that so far all such Commissions have done nothing except putting a handsome amount of money into the pockets of some white men. Half the sum thus spent would have supplied clean drinking-water to the villages, thus checking the ravages of malaria. There is another crying question which demands immediate attention, and that is the supply of proper medical aid in villages. As for the causes of malaria, it has been clearly proved that the contamination of water with jute-washings is largely responsible for the disease, and the Drainage Commission should take note of this fact.

BANGAVASI,
Dec. 21st, 1907.

49. Commenting on the recent Government Resolution on the report of the administration of the Agricultural Department for the past year, the *Bangavasi* [Calcutta] of the 21st December writes:—

Seeds are collected by the department for distribution, but the report does not mention how many cultivators of Bengal obtained seeds gratis from the department last year, and in what districts they so obtained them. And moreover merely distributing seeds will not do much good: steps must also be taken to enable the poor cultivator to sow them in the proper way. We are glad the Lieutenant-Governor recognises the desirability of the results of the experiments at the Government farms being circulated amongst the agriculturists in the vernacular. Government does indeed offer to the cultivator the services of experts who will examine the best sites for wells, but it has nothing to say to the fact that many existing wells and tanks are silting up for want of funds to re-excavate them.

We notice that sericulture comes in for a large measure of encouragement at the hands of Government. Why? Is it because the interests of European merchants are mixed up with it?

As regards Agricultural Colleges, will Government provide lands, seeds and all the other necessities to the students whom it has sent to America in order to enable them to make use of the knowledge they acquire there?

50. With reference to the recent report of the Committee on malaria in the Presidency Division, the *Bangavasi* [Calcutta] of the 21st December writes that the decision

BANGAVASI,
Dec. 21st, 1907.

which this Committee has come to, that only one-third of the deaths from fever are due to malaria, is wrong. The excessive growth of jungle and vegetation in the villages is not the cause but the effect of an excessive prevalence of malaria. To prove this, one may point out how the Jamuna (a tributary of the Ichhamati, near Kanchrapara Railway-Station) had populous villages on its banks until about 1864 it silted up, whereupon malaria began to prevail, and the villages abandoned by the people turned to jungle.

The Committee deprecates the adoption of a complete system of drainage for the country, because it would interfere with the cultivation of paddy. But was not paddy cultivated say in Jessore before malaria began to prevail there? That Railway permanent ways and roads do obstruct the natural drainage of the country and the watering of the soil is a proposition which is undeniable however much the Committee may be at the pains to minimise its portance. The Committee advise the use of mosquito curtains, but one cannot have always such a curtain to protect one when one is about one's daily avocation. The increased use of quinine also is urged, but Dr. Mackay of the Medical College has declared that sulphate of quinine destroys the red corpuscles of the blood.

51. The *Basumati* [Calcutta] of the 21st December says that Mr. Mohim

BASUMATI,
Dec. 21st, 1907.

Barbarism of Mr. Mohim Chandra Ghosh, the Joint-Magistrate of Chandpur.

Chandra Ghosh, the Joint-Magistrate of Chandpur, insults the Muktears practising in his Court by calling them foxes. A few days ago a little boy placed his slate on a side of a road near which he sat down to answer a call of nature. Finding Mr. Ghosh coming towards him on horseback, he was afraid that the horse might smash his slate, and he called out "*Sahib*, my slate may get broken." Upon this the Magistrate got down from his horse and gave the poor boy some cuts with his whip. None except a person who is lost to all feeling of humanity can act so barbarously as this.

52. Though notices demanding payment of arrears of road cess are

BASUMATI,
Dec. 21st, 1907.

Unjust realisation of cost of serving road cess notices.

now sent by post to the presidents of village-unions who send them to their respective addresses, writes the *Basumati* [Calcutta] of the 21st December, it is strange that the people on whom these notices are served have still to pay a rupee each as the cost of boat-hire, etc., as they used to do before.

53. The *Bharat Mitra* [Calcutta] of the 21st December complains of the

BHARAT MITRA,
Dec. 21st, 1907.

The Deputy Commissioner of Karnal.

partiality of the Deputy Commissioner of Karnal, in that while he has made the granting of license to some of the Hindus for working salt-petre refineries at Kaithal conditional on the refineries being removed to some other place outside the town, he has been pleased to grant one to a Muhammadan owning a saltpetre refinery at Panipat situate within the limit of that town. The proprietors of the Kaithal refinery, says the paper, have, however, appealed to the Divisional Commissioner against the Deputy Commissioner's proceedings, and it expects a favourable result, adding that otherwise the attention of the Local Government will have to be drawn to the matter.

54. *Re* the dismissal of Siriyugt Khaparde, a *swadeshi* agitator, from his

BHARAT MITRA,
Dec. 21st, 1907.

Dismissal of Siriyugt Khaparde.

appointment as a member of the Amrawati Municipal Board, by the Chief Commissioner of the Central Provinces, under the Local Municipal Act, the *Bharat Mitra* [Calcutta] of the 21st December asks whether it is because of his being an advocate of the *swadeshi* movement that Khaparde's continuance in office has been considered to be dangerous to the public tranquillity? Oh, what a new mood has come over the Government!

55. Referring to the prohibition of meetings in Calcutta and the passing

BIRBHUM, VARTA,
Dec. 21st, 1907.

Prohibition of meetings in Calcutta, and the Seditions Meetings Act.

of the Seditions Meetings Act, the *Birbhum Varta* [Birbhum] of the 21st December says that it will perhaps soon be found necessary to engage a skilful physician to feel the people's pulses and thus find out the agitation that goes on in their minds.

DAILY HITAVADI,
Dec. 21st, 1907.

56. Now that Sir Lancelot Hare is in Calcutta, writes the *Daily Hitavadi* [Calcutta] of the 21st December, will the Viceroy ask him why he has been persecuting and oppressing the Hindus in his province on the plea of maintaining peace?

DAILY HITAVADI,
Dec. 22nd, 1907.

57. The *Daily Hitavadi* [Calcutta] of the 22nd December compares the steps taken by the Government to prevent students from taking part in politics to the putting out of lights in the auditorium of a theatre, so that the attention of the audience may be fixed only on the players on the stage. The Government knows that a study of the affairs of this country necessarily makes one curious to find out the cause of all the distress that prevails in the land, and this leads on to the discovery of the rotten parts of the administration which the officials are ever anxious to keep back from the public gaze. That is why the officials do not like that Indian students should have their eyes opened to the wants and grievances of their country. In England students are taught to love their country by the books they have to read, but it is a pity that this is not done in India. And that is where a line should be drawn between a free country and a conquered country.

To deprive a boy of that training which can develop in him a love for his mother-country is to give him but an incomplete education. The officials would have us believe that it does harm to their studies if school-boys are allowed to mix in political agitation, though they incur no loss if they take part in games and sports, and in religious meetings and processions. Does this not sound rather funny?

However hard the officials may try to keep politics beyond the range of Indian school-boys, it is the duty of every right-thinking man to give the students every opportunity for learning the affairs of their country. If the love of one's own country is considered to be the highest quality in a man, surely Indian boys ought to be taught to cultivate it.

HINDI BANGAVASI,
Dec. 23rd, 1907.

58. Referring to the removal of Mr. Khaparde, the Mahratta leader, from the Vice-Chairmanship of the Amrawati Municipality by the Chief Commissioner of the Central Provinces, the *Hindi Bangavasi*, [Calcutta] of the 23rd December asks if his removal will create unrest or rest among the people who duly elected him. Instead of proclaiming his restoration in office as being dangerous to the public the Government should have plainly said that Mr. Khaparde has been removed because he is devoted to his country and is a follower of *swadeshi*.

HINDI BANGAVASI,
Dec. 23rd, 1907.

59. Referring to the report of the Director-General of Archaeology in which he has expressed his dissatisfaction at the way repairs were done to the Rameshwaram Temple, the *Hindi Bangavasi* [Calcutta] of the 23rd December asks why the repairs of the superb temple carried out at the expense of the Indians should have been entrusted to unskilful hands, and why the supervision was allowed to be so lax.

V.—PROSPECTS OF THE CROPS AND CONDITION OF THE PEOPLE.

HITAVADI,
Dec. 20th, 1907.

60. The *Hitavadi* [Calcutta] of the 20th December ascribes the loss of lives in Orissa from famine to the apathy of the Government, which at first granted a very insignificant aid to the famished people. The local officers tried to conceal the real state of things. It was not before the *Statesman's* reporter had published an account of the actual facts that Sir Andrew Fraser went out in hot haste to tour in Orissa. Now that the partition of Bengal is an accomplished fact, how is it that His Honour is so lax in his work of inspection? Will not His Honour be held responsible for the lives of the wretches who have died from the neglect of the authorities? His Honour's Government has earned an indelible disgrace in connexion with the affairs in Orissa.

61. The *Birbhum Varta* [Birbhum] of the 21st December asks the rich men and zamindars of Birbhum to loosen their purse-strings for helping the famine-stricken people of the district, as the incidents at Barisal and Faridpur last year make it quite clear that the Government cares only about maintaining a costly police, and does very little to relieve famine in the country.

BIRBHUM VARTA,
Dec. 21st, 1907.

Uselessness of expecting Government to relieve famine in Birbhum.

62. The *Daily Hitavadi* [Calcutta] of the 21st December is glad to learn that the Railway Board has persuaded the authorities of all the railways in India to reduce the rates of freight on fodder, so that it may be easily carried to places where there is a scarcity of it; especially in the United Provinces, the Punjab, the North-West Frontier Province, Rajputana, etc. It is reported that the Government is trying to relieve the distress of the people in famine-stricken areas.

DAILY HITAVADI,
Dec. 21st, 1907.

Reduction of freight on fodder as a relief measure.

63. Mr. Nevinnon could not understand, writes the *Daily Hitavadi* [Calcutta] of the 22nd December, why the Commissioner of Orissa wanted to suppress the reports about the famine in that Division. A little consideration will make it clear that the Commissioner knew that it would be showing his own worthlessness, if he admitted the existence of famine when he did not inform the Government about it until a representative of the *Statesman* brought to light all the grim facts connected with the famine. The Commissioner only says that there has been in some places distress caused by floods, but it was not so great as the people described it to be. Well, if it were not so, why then is the Government spending such large sums for famine relief in Orissa? It must be said that the relief has come rather late, as already large numbers of men have died of starvation.

DAILY HITAVADI,
Dec. 22nd, 1907.

64. Hundreds of lives would have been saved, if, says the *Hitavarta* [Calcutta] of the 22nd December, timely relief had been given to the people affected by the recent flood in Orissa; but the authorities kept perfectly quiet till stirred up by the representative of the *Statesman* who published his report after personally visiting the distressed area. Now that the partition of Bengal affords much leisure to His Honour the Lieutenant-Governor, how is it that he had not gone to see the state of things with his own eyes, long before the reporter of the *Statesman*.

HITAVARTA,
Dec. 22nd, 1907.

Distress in Orissa.

VI—MISCELLANEOUS.

65. The *Khulnavasi* [Khulna] of the 14th December has the following in an article under the heading "Fear of the King":—

KHULNAVASI,
Dec. 14th, 1907.

"Fear of the King."

The word *Raja* (King) derives its real significance from the fact that he pleases his subjects. The Hindu adored the King as a god, because he fully deserved to be so adored, for the reason that he regarded his people with the same solicitude as he regarded his own children. The Hindu subjects feared the King, but not from a fear of being oppressed. When they approached the King with their prayers even in the midst of his engrossing public cares, they had not to go back disappointed, smarting under a sense of being treated with neglect. The thousand and one items of the King's business related solely to the people's business, but did not constitute the policy of drain or the reckoning of the gain or loss of merchants. The King did not lay a trap in the shape of an empire for the purpose of draining the people's money. The happiness of his people, and not their destruction, was the main object of his administration. The King did not look upon his kingdom merely as a means of earning money, and upon the laws as engines of oppression. In those days the popular power and the power of the King were not distinct. It was not then necessary to lay the trap of the law everywhere. When coming down from his throne, the King did not drive away his subjects from his way as if they were so many dogs, but reclined upon their combined power. The people, under the influence of an infatuation, had not to transfer all their treasures to the foreigner's ship after careful weighment. The bread problem was not at all a serious problem with them. The Indian

fields and villages were not then totally burnt up as now: India was not then turned into a cremation ground by this devil dance in every village and the howlings of the famished. How is it, O Mother, that this sacred land, where Sri Krishna had once established his spiritual kingdom, where the great Pratap and Sivaji had displayed the highest heroism and prowess, is under such a spell of infatuation? O Divine Mother, why are Indians, who have all along worshipped thy militant aspect, such cowards now? O Mother Chandika, thou goddess delighting in warfare, do thou teach the sons of the Aryans to perform their *Sakti Puja* by dyeing thy drinking cup made of human skull with blood. Why dost thou allow the Aryans to perform the *Puja* by shedding the blood of beasts which he used to perform with his heart's blood?

We indeed fear the King! By the term 'King' we do not mean one who drains the country, nor one who is the "Engine-driver" of the machinery of the law. The Indian Empire is an empire of the heart. With the sword nobody can conquer it. In the world's history not a single instance occurs in which the feat of "conquering the heart with the sword" was performed. What we are used to fear is the angelic force of the King, and not his brute force. In the Indian hills and jungles there are numerous lions and tigers which we do not fear.

Do not imagine that the Indian people bow down their heads to you for fear of your brutal oppression. That is not it, O ye "intelligent" people, that is not it. The reason is that our people are accustomed to place implicit faith in the King. They do not desire to aggrandise themselves at the expense of the Sovereign. But your American cousins had no such scruples. You want to extort loyalty from us by passing repressive laws, by gagging our mouths. Alas, it is too late to do so now! The firm, unalterable faith we had in you, you have set fire to and burned to ashes. By partitioning Bengal you have broken the hearts of crores of people. Do not, we conjure you, put too much strain upon that faith in the Sovereign which the people have inherited from their forefathers; for, that tender creeper of faith, which has been subjected to long continued strain, may not withstand further pulling at it.

BANGARATNA,
Dec. 18th, 1907.

66. Referring to the dispute about the Presidentship of the Indian National Congress, the *Bangaratna* [Krishnagar] of the 18th December observes that it only shows the weakness of the Indians, and it wonders how they can attempt to attain a prominent place in the political world, having no unanimity of opinion as to such a matter as the Congress. After all the Congress should have been held at Nagpur, as advised by Mr. Keir Hardie.

MARWARI BANDHU,
Dec. 18th, 1907.

67. Writing at great length about the split in the Congress camp and referring in a somewhat criticising terms to the repudiation by Lajpat Rai of his candidature for the Presidentship in favour of Dr. Rash Bihari Gosh, the *Marwari Bandhu* [Calcutta] of the 18th December urges upon the Congressists the advisability of discussing at the next sitting of the Congress the advantages of boycott an all Indian movement and exhorting the Indians in general, to associate themselves with the boycott propaganda and to be resolute in carrying on the agitation which has, for certain reasons, been hitherto restricted to Bengal.

MARWARI BANDHU,
Dec. 18th, 1907.

68. Criticising Sir Charles Elliott's contribution in the *Empire Review* of a recent issue in which he holds up the Bengalis as the author of the unrest in Bengal as well as the Punjab, the *Marwari Bandhu* [Calcutta] of the 18th December regrets that even those that have tested the salt of India like to bring disaster upon its people by inciting the Government against them. It is due to its falling victim to the misleading advices of such people that Government, says the paper, has now and then committed blunders notwithstanding its being so liberal and reasonable. Inasmuch as, it gets bewildered, in face of so many distractions, and is, naturally, at a loss as to how it should proceed in regard to the administration of India, with the result that it perforce goes to do something which proves to be out of keeping with its administrative duties. The paper, therefore, urges upon the Government the advisability of entering upon legislation to stop the mouths of these mischievous people, so that they may desist from creating bad feelings by spinning theories in answer to their humour.

69. The following is a translation of "a letter of a person temporarily residing in America" which appears in the *Nava-sakti* [Calcutta] of the 19th December:—

NAVABARTI,
Dec. 19th, 1907.

"A letter of a person temporarily residing in America." rarely residing in America."

The gates of the Mother's emancipation are being closed—Advance. Brother, the work will not be accomplished merely by carrying the *lathi* in hand and sending out letters from (the retirement of) one's room. Go, go to the uninhabited woods, go, go across the seas, go, go to the nether regions, go and immerse yourself in a lone endeavour. If you can understand the history of Japan well, you will see that hundreds upon hundreds of Generals, learned in the art of warfare, have passed 8 or 10 years in disguise in the garb of coolies on the Russian Railway lines, some in forts, some on ships; have smilingly put up with intolerable suffering, and in the above manner are still conducting themselves in America. Brethren, Indian youths, the time is about to expire, go once to America, the play-ground of liberty, go to France, the country which preached the creed of liberty, equality and fraternity; if you are able, go to Russia; go and you will see there in what fashion thousands on thousands are yielding up their lives for the sake of liberty.

The auspicious moment is about to slip away. The English are taking precautionary measures in view of the assemblage of liberty-seeking youths in America. It is about a month now since the honorary (Hon'ble?) Mr. Bryce, the British Ambassador, sent in a confidential representation to the State Department of the United States suggesting the passing of an Exclusion Act for Indian labourers. Because he is kind-hearted, he further suggested that students and merchants should also not be allowed to come in. Brethren, in reply to this proposal, the American Government said:—"The time is not yet ripe for introducing such a law—when the time comes (the matter) will be considered." The English do not want that Indians should come to America. For the American atmosphere of liberty revives even a dying man. The English see that bands of Punjabi soldiers are coming to this country to serve as labourers, and that their eyes are being opened; they see that the English *goras* whom we used to look on with eyes of fear are in no degree worthy to play the master over us; they also see that it may be said that there is no *chaukidari-tax* in this country; that nobody is anybody's servant in this country; they see that even the Punjabee labourer sits on an equal seat with the mill manager. All these incidents are awakening (a spirit of reliance on) their own strength in (the minds of) the Indians. This is terrible for the English—and so the English do not want to see the Indian labourer coming to America. The Canadian Government is bestirring itself by means of crooked cunning to stop Indian immigration, and the very day that the Canadian Government brings into operation any law against the Indian labourers, the United States Government will follow suit. The United States Government will say that if an Indian labourer is not to be allowed unrestrictedly to enter British territory, he cannot be allowed to come into America. This (principle) will be incorporated into the law in the course of a few years, probably in a year or two, for the hatred of Indians is daily gathering strength in Canada and the United States.

The day on which such a law will be brought into operation will be a most dire day for India. Ninety per cent. of the existing Indian students sojourning in America are self-reliant, and it may be hoped that these self-reliant students will guide the ship of India of the future. On the day on which the law will be promulgated that Indian labourers are not to enter Canada and America, the doors to the education of the Indian students will be shut. The self-reliant students will be held to be labourers in the guise of students; that is, self-reliant students will lose the facilities of gaining instruction in the United States. That this will come to pass is an unalterable truth, as proof of which we point out that Chinese labourers have not the right of admission into the United States, and it has been incorporated into the law that no Chinaman is to be given the rights of American citizenship. As a consequence there is no self-reliant Chinese students in the United States, and even students in receipt of scholarships from the Chinese Government can often enter the United States only after the greatest difficulty.

70. The *Sandhya* [Calcutta] of the 19th December writes that the extremists are determined to get the boycott resolution passed in the Congress this year, and to make the assembly advocate Swaraj in its purest form, unmixed with any *feringhism*.

Swaraj in the Congress.

SANDHYA,
Dec. 19th, 1907.

SANDHYA,
Dec. 19th, 1907.

71. It is idle to expect, writes the *Sandhya* [Calcutta] of the 19th December, that the *feringhi* will ever give India Self-Government, in whatever form the Whining Moderates who fawn on him, may ask for it. It, therefore, asks the Moderates to have nothing to do with the *feringhi*. So long as the *feringhi* is here in India he will make the people continue to be his slaves. But slavery and Swaraj are diametrically opposite to each other. A fear of the law prevents the moderates from frankly expressing their opinions. The extremists, however, are always openminded. They detest begging, and that is why they were against having Dr. Rashbehari Ghosh, who is well known as the leader of the "begging party," as the President of the Congress.

SANJIVANI,
Dec. 19th, 1907.

72. In connexion with the reception accorded to Sir Lancelot Hare on the occasion on his recent visit to the school at Narainganj, the *Sanjivani* [Calcutta] of the 19th December narrates how in anticipation of this visit the head master of the institution canvassed among his students for an address of welcome to His Honour, though he could only get a Mussulman student to agree to make the necessary speech; and how most of the students boycotted the reception durbar and how, in consequence, to give a presentable appearance to the gathering, the Head Master had to go out into the street and persuade a number of semi-infants to come in.

SANJIVANI,
Dec. 19th, 1907.

73. One Darbar Ali Biswas writes to the *Sanjivani* [Calcutta] of the 19th December to mention a Musalman, Ismail Munshi by name, an *ex-Road Cess Sarkar* under the District Board of Pabna and an inhabitant of Bhangabari in Serajganj, who was a *swadeshi* all his life and who when dying warned his sons against a *bilati* cloth being used to cover his dead body.

SANJIVANI,
Dec. 19th, 1907.

74. The *Sanjivani* [Calcutta] of the 19th December writes that the existence of a Government depends on the consent and attachment of the governed. A Government becomes impotent when its subjects band together to resist its oppressive tendencies. The example of Ireland proves this and in India too signs are apparent already that Government will be brought to a similar state by similar forces. At present in Bengal, villages and towns cannot be governed except with the assistance of armed and punitive police. And a disposition is growing in the minds of the people here to thwart Government in everything.

SANJIVANI,
Dec. 19th, 1907.

75. Commenting on Lord Curzon's recent speech at Birmingham noticed by Reuter, the *Sanjivani* [Calcutta] of the 19th December writes that if Lord Curzon was sincere when he said that English rule in India is founded more on moral than military strength, he would not have said that the Empire would be destroyed unless every Englishman learned the military art. A country cannot long be ruled merely by the strength of arms and an imperialism which aims mainly at adding to the strength of the authority and at preserving the interests of the ruling power, has no place in it for moral strength. Lord Curzon himself has proved as much in his government of India. Lord Curzon apprehends that the cessation of English rule in India would spell anarchy. Mr. Naoroji has proved the hollowness of this argument. There would be no room for such an apprehension if the English Government had not so long pursued a policy of sowing dissensions in India. Mr. Morley and Lord Curzon expect that the Indians would cease to be discontented if they were brought into actual touch with Royalty. These deluded politicians do not see that all nations on earth under a Providential dispensation are now progressing towards liberty: and this progress of theirs cannot be stayed by any patch-work arrangement. The Empire cannot be kept up for ever by governance and drain.

SRI SRI VISHNU
PRIYA-O-ANANDA
BAZAR PATRIKA,
Dec. 19th, 1907.

76. While numerous societies are being formed for promoting the *swadeshi*, and the people of India have devoted themselves to this noble cause, writes the *Sri Sri Vishnu-priya-o-Ananda Bazar Patrika* [Calcutta] of the 19th December, it is a pity that nobody says anything against using goods made in this country in manufactories conducted by foreign capitalists.

77. The *Daily Hitavadi* [Calcutta] of the 20th December understands

Swadeshi among the coolies at Magra (in Hooghly).

that the Musalman coolies of Magra (in Hooghly) have vowed not to carry foreign salt which is polluted with the blood, flesh and bones of cows and pigs, and to ostracise any one who will break this vow. The paper hopes that coolies all over India will follow the noble example of their brethren of Magra, so that those wicked traders, who even now persist in dealing in foreign goods, may be obliged to give up such trade.

DAILY HITAVADI,
Dec. 20th, 1907.

78. Referring to the agitation for *swadeshi*, the *Education Gazette* [Chinsura] of the 20th December writes:—The aim of *swadeshi* is a noble one. It is the revival of

Agitation for *swadeshi*.

EDUCATION GAZETTE
Dec. 20th, 1907.

indigenous industries and the love for one's countrymen without regard to any difference of race or religion. The protective policy of Germany and other countries saves their industries from being destroyed by foreign competition. England still sticks to the policy of free trade: and it is not possible for the Government of India to impose a high duty on European goods, and thereby irritate Manchester and Germany. Hence the people of this country should themselves protect and improve their own industries. In this matter the Government have led the way by their resolution, declared long ago, not to purchase from abroad any article that is available in this country. We purchase indigenous goods (to a certain extent). There should be no bitterness about it. But the feeling that we should take Japanese goods in preference to English is to be blamed. So long as we do not help our own industries, it is all the same whether we send our money to Germany or France, or America or Japan. England is much more closely connected with us, for there is (at least) the relation of ruler and the ruled. It is by contact with the highly patriotic English that there is a revival of love for the country, and an attempt to realise a national ideal. It is not good to use force in spreading religion or patriotism. Keep within the pale of the law, and strengthen patriotism and unity among yourselves.

79. The *Hitavadi* [Calcutta] of the 20th December writes that if the

"The results of the application of the gag."

authorities expected the stoppage of meetings to bring about a renewed sale of *belati* goods, they should be undeceived now. The sale of *belati* piece-goods in the Calcutta markets has greatly dwindled. During the last week 5 or 6 big dealers in *belati* piece-goods have become bankrupt. The condition of things in Bombay is also much the same.

HITAVADI,
Dec. 20th, 1907.

80. The recent demonstration of the Suffragettes in England makes the

The Suffragettes in England.

Hitavadi [Calcutta] of the 20th December remarks that these women beat even a class of Extremist youth in this country, and this is no doubt to their credit.

HITAVADI,
Dec. 20th, 1907.

81. *Re* Lord Curzon's recent speech on Imperialism the *Hitavadi* [Calcutta]

Lord Curzon on Imperialism.

of the 20th December writes that happily arbitrary rulers like his Lordship are few in England. Indians have realised that they will get no rights from the English except by compulsion.

HITAVADI,
Dec. 20th, 1907.

82. The *Hitavadi* [Calcutta] of the 20th December writes that such

Officials and famine in India.

severe famines as occur now-a-days in India almost every year, occurred at intervals of a century or so in the days of Hindu or Musalman rule. Even if, as the officials say, these famines are freaks of nature, the Government is bound in justice to protect the people against them, as it does protect them against floods by the erection of embankments, for instance. England and many Continental countries do not produce sufficient food to feed their respective populations, and yet the social economy of those States under the guidance of their Governments is such that they do not suffer from famine. Japan had to face a famine after her late war with Russia, but she made the trial as short and light as possible by temporarily stopping the export of food-grains from her ports. The authorities may imitate this course with advantage, but they prefer not to do so. One cannot believe that the existing ever-present destruction of the Indians cannot be checked, if the officials address themselves to the work in earnest.

HITAVADI,
Dec. 20th, 1907.

HITAVADI,
Dec. 20th, 1907.

83. In noticing the tribute which Lord Curzon lately paid to Lord Clive at the "Merchant Taylors school," the *Hitavadi* [Calcutta] of the 20th December asks, why did Lord Curzon while laying his tribute at the feet of the disembodied spirit of Clive, forget to mention that Clive was one of the foremost of forgers?

HITAVADI,
Dec. 20th, 1907.

84. The *Hitavadi* [Calcutta] of the 20th December urges upon both Moderates and Extremists the need of proceeding with caution, and thus avoiding a split in the camp. At present these parties have no real points of difference in their view, and it is only individuals who stand in the way of their working harmoniously together.

HITAVADI,
Dec. 20th, 1907.

85. With reference to the statement that High Court Judges are henceforth on retirement to be all knighted, the *Hitavadi* [Calcutta] of the 20th December contrasts honours now conferred by the English Government with honours conferred by Hindu and Musalman rulers to the disadvantage of the former, inasmuch as the latter were always accompanied with the grant of valuable *jagirs*.

MIHIR-O-SUDHAKAR,
Dec. 20th, 1907.

86. Addressing the agitators for *swadeshi* and *swaraj*, the *Mihir-o-Sudhakar* [Calcutta] of the 20th December says:—

An advice to Hindu agitators. Had you not better stop all your noise, seeing that you are being disappointed in all the pious hopes you so fondly cherished? When the Liberals came into power you thought that the millenium had arrived but you failed to attract the attention of Mr. Morley to your idle clamour. Then, again, death has of late deprived you of some of your leaders, while the prison has claimed others within its walls. Your Barrister Aswini Kumar prattled and pranced for a time, and then closed up his antics with an apology. The measures taken by Government have struck terror into the hearts of many of your "patriots," though as yet Englishmen have not pressed the nail hard enough. Is it not, therefore, high time for you, Hindus, who are agitating for perverted *swadeshi* and for *swaraj*, to desist from your wild attempts?

MIHIR-O-SUDHAKAR,
Dec. 20th, 1907.

87. A correspondent to the *Mihir-o-Sudhakar* [Calcutta] of the 20th December exhorts all Musalmans to boycott Hindu newspapers, which will only lead them to ruin. If Musalmans wish to save themselves from the present conspiracies (on the part of the Hindus), they should read the *Mihir-o-Sudhakar*.

MIHIR-O-SUDHAKAR,
Dec. 20th, 1907.

88. A correspondent of the *Mihir-o-Sudhakar* [Calcutta] of the 20th December says that the apathy of the Musalman community to the *swadeshi* is due to the inhuman oppression of Musalmans by Hindus in many of the villages of Bengal. As an instance, the writer cites the persecution of Musalmans at Pajia (in Jessore) for the last four years on account of the sacrifice of cows on the occasion of Muhammadan festivals. In this village the Hindus forced the Musalmans by threat to put a stop to killing cows. Some other cases are mentioned in which the sacrificial rites could be performed only under police protection.

SOLTAN,
Dec. 20th, 1907.

89. The *Soltan* [Calcutta] of the 20th December says that a joint commission of representatives of Hindus and Musalmans should be formed with a view to ascertaining the causes of friction between the two communities and finding out the means of creating amity and good-will between them. In formulating its plans for removing causes of difference between Hindus and Musalmans and establishing good feeling between them, this commission should consult the views of public bodies and associations of both the communities in every district.

SOLTAN,
Dec. 20th, 1907.

90. In the course of an article, the *Soltan* [Calcutta] of the 20th December writes as follows:—

The Indian subscribers to the Clive Memorial Fund. The following is a list of sycophants of the first water in this country:—

The Maharaja of Burdwan, the Maharaja of Benares, Raja Benoy Krishna Dev, Sir Prodyat Coomer Tagore, Babu Manmatha Nath Roy Chowdhury of Santosh, and Nawab Abdur Rahaman, Judge, Court of Small Causes,

Calcutta. Many people desire to know why these sycophants are honoured with titles. I shall tell you the secret: Lord Curzon, the late illustrious Viceroy of India, is trying his best to establish a memorial to Lord Clive, the man who was foremost in turning the destiny of India and destroying her independence and the glory of the Moguls by means of forgery, deceit and treachery. It rends our heart to see Nawab Abdur Rahaman subscribing to the memorial of that Clive, of that hated man who heinously conspired and used all sorts of tricks and artifices for destroying Musalman Empire by means of forgery, for practising treachery on Umichand, and for having Seraj-ud-dowla brutally murdered; who won the Battle of Plassey by bribing the Generals of Nawab Seraj-ud-dowla, instead of fighting manfully. Fie to your judgeship and to your title of Nawab! Fie to your life and to the family you belong to—you have thrown the glory of Islam, the honour of Mnsalmans, into unfathomable waters. If there was the risk of your losing your judgeship and the title of Nawab if you refused to subscribe to the Clive Memorial Fund, you ought to have submitted to that. We would have begged from door to door for maintaining you, and you would have become a man honoured and worshipped in the country.

91. The fact of Mr. Nevinson's finding fault with the natives for their quietly submitting to their ill-treatment by the executive is attributed by the *Bihar Bandhu* [Bankipore] of the 21st December to his not being fully acquainted with the ways of the Government in India, as it is only recently that he has come out to this country from a land of liberty. The paper adds that had the words recently spoken by Mr. Nevinson escaped from the lips of any Anglo-Indian, the *Englishman* and the *Pioneer* would have recommended nothing short of deportation as his punishment.

BIHAR BANDHU,
Dec. 21st, 1907.

92. A writer in the *Daily Hitavadi* [Calcutta] of the 21st December tells the Indians never to expect that Englishmen will either give the Moderates colonial self-government, or let the Extremists have *swaraj*. The only way to get out of them what few rights Indians have a claim to, is by touching Englishmen's pockets. The writer next condemns the split in the Congress, and thinks it absolutely silly to have two meetings at Surat as the Extremists are attempting to do. All these internal quarrels among the Congress party only make it the laughing stock of Anglo-Indians. The Indians should always bear in mind the story told in *Æsop's Fables* about the old man's sons and the bundles of faggot.

DAILY HITAVADI,
Dec. 21st, 1907.

93. Referring to the attempt made by the *Englishman* to father on the Extremists and the members of the various *Samitis* the guilt of the dacoity at the Chingripota Railway Station (on the Eastern Bengal State Railway), and of the outrage on the Lieutenant-Governor's train, the *Daily Hitavadi* [Calcutta] of the 21st December is sure that Anglo-Indians will readily accept the story invented by the *Englishman* whose enmity to the blacks is well-known. It has yet to be proved by enquiry who are the real culprits in the above incidents, and still the *Englishman* has felt no hesitation in laying the blame on some men who in all probability are quite innocent of those vile offences. This shows how low meanness can stoop.

DAILY HITAVADI,
Dec. 21st, 1907.

94. The *Howrah Hitaishi* [Howrah] of the 21st December says that, in order to stop the course of export from this country, it is necessary that there should be concentration of force in all villages. The short-sighted cultivators will never be able to store food-grains in their houses, unless they are taught under the social rule of village associations.

HOWRAH HITAIISHI,
Dec. 21st, 1907.

95. What Mr. Nevinson has seen and experienced during his tour in this country, says the *Howrah Hitaishi* [Howrah] of the 21st December, has convinced him of the degradation of the Englishmen in India. The sympathy for India shown by Mr. Keir Hardie, Mr. Nevinson and Dr. Rutherford proves that there are still high-minded men among the English people.

HOWRAH HITAIISHI,
Dec. 21st, 1907.

SONAR BHARAT,
Dec. 21st, 1907.

96. When cowardice, writes the *Sonar Bharat* [Calcutta] of the 21st December, takes possession of a man, he fails to

The English alleged to be treating the Hindus and the Mussalmans differently.

discriminate between truth and untruth, and between what is just and what is unjust: he does not care for righteousness or unrighteousness; he adopts whatever course seems to be expedient to him; he guides his steps by the trend of circumstances. The English nation is a living example of this.

The writer then comments on the manner in which the English occupied India, and goes on to say:—

The very Hindus who had nursed them (the English) on their laps, were the first to have their necks broken by them. The blood is not yet dry on the hands of the Mahomedans, victorious in battles, who were independent the other day. They (the English) therefore began to behave with them with comparative mildness. What if the Hindu is the Englishman's friend. He is, nevertheless, weak. Whose neck therefore will the Englishman holding the doctrine of expediency first break, if not his? In spite of the hundred promises made and the hundred oaths taken by Queen Victoria, they (the English) are toying with the Hindu religion. While preaching Christianity, Christian Missionaries abuse the Hindu religion more than they abuse the Mahomedan religion. If they had indulged in the same sort of ugly remarks about the Mahomedan faith as they are in the habit of doing about the incarnations and *devas* (gods) of the Hindus, the result would probably have been very serious by this time. If there is a shrine of a Hindu god at any place and the English think it necessary to acquire it, they demolish it at once. The Hindu does not make the slightest noise, although acts like this are against the principles of religion and of the *Shastras*. Shrines of gods are being demolished before the eyes of the Hindus, and they are hearing the abuse of gods with their own ears; but are they being able to do anything? On the other hand, what the Mahomedans would do under such circumstances is not unknown to anybody. For this reason, the Mahomedan's *Masjid* remains intact even if the English require its site for a hundred purposes, and the Hindus *Mandir* is demolished for even a petty necessity. The cause of all this is that the Hindus are weak and the Musalmans strong. Is it not for this that Sir B. Fuller called the Musalman his "favourite wife"? Is it not for this that the English are so full of love for the Amir of Kabul? This is the cause of the double treaty made unasked with heathen Japan. The other day a Christian went to Kabul, and there abused Mahomedanism and lauded christianity. The result of this has been that the Amir has ignominiously turned the Missionary out of Afghanistan. This news has produced a commotion among the English, but have they been able to do anything? It is because the Hindus are weak that in Hindu localities and in the very houses of Hindus Christian ladies teach Hindu girls things opposed to Hinduism, and fill Christian boarding-houses with Hindu ladies. Are such things met with in Musalman localities? Do Musalman women become Christians in such numbers as Hindu women do? The thunderbolt is constantly falling on the weak Hindu's head, but still his death-like sleep breaks not.

SONAR BHARAT,
Dec. 21st, 1907.

97. In the course of an article, the *Sonar Bharat* [Calcutta] of the 21st December writes in the following strain:—

The Englishman's love of money.

It is not for the sake of revenue only that the English have come to India. Their digestive power is very strong and their hunger insatiable. It is their hunger which has driven them to this country in the garb of the ruler, of the judge, of the religious preacher and of the shop-keeper. They sell *ganja*, opium and wine. In our country the man who sells wine is looked down upon by the entire community. But the English, who are our rulers, sell it. Money is the be-all and end-all of their life. The English are not such fools as to fear that the *swadeshi* movement will destroy their supremacy in this country. It is for the sake of money alone that they are trying to suppress the movement, and employing public servants to trade in *belati* articles. It is for the sake of money that they enquire what class of wine is used by prostitutes. Lord Salisbury openly said: "India must be bled." No wonder, therefore, that they should oppress us for money.

98. Referring to the question which has been recently raised as to whether Indians should be allowed to use air-guns without a license, the *Sonar Bharat* [Calcutta] of

The question of air-guns.

SONAR BHARAT,
Dec. 21st, 1907.

the 21st December says:—

Ah, you Englishmen, you do not think it safe to give even toys to Indians! Your cowardice has attained such magnitude! How is it that cowards like you boast of heroism? Like cowards, you can beat us indoors, but all your venom is evaporated when you go outside. Is it not for this reason that you have twice entered unasked into alliance with the hated Asiatic Japanese?

We know why you are such cowards. You have harboured the inclination of doing harm to others; injustice and unrighteousness are in your mind. This is why you have no peace and cannot trust others. O Englishmen, throw away your vanity and beware; else your condition will be still worse!

99. Referring to the eulogy paid by Lord Curzon to the memory of Lord Clive in the course of a speech which His

Lord Curzon on Lord Clive.

Lordship recently delivered in the Merchant

Taylor's school, the *Sonar Bharat* [Calcutta] of the 21st December writes as follows:—

The people of this country have not yet been able to discover what heroism Lord Clive possessed. We know that he was a past master in forgery and cheating. So long as the sun and the moon will deck the firmament, and righteousness will endure, the misdeed of Lord Clive will be trumpeted forth in the world. We shall never forget how he conquered Bengal by deceit, and worked the ruin of the people of this country. If deceit and forgery have to be called heroism, then surely Lord Clive was a hero. How degenerate have the English become, that they are trying their utmost to erect a memorial to a cheat and priding themselves on the endeavour? When they have erected a memorial to Lord Dalhousie instead of doing the same to Lord Ripon, it is no wonder that they will thus show honour to the memory of Lord Clive. When degeneration commences in a man, he spurns justice and embraces injustice. The British nation is being degenerated, and the same symptom has appeared in the national character. It is not strange that a liar like Lord Curzon, the traveller in Korea and enemy of India, should praise Lord Clive. We ask, how much yet remains to complete the downfall?

100. The *Sonar Bharat* [Calcutta] of the 21st December says that Mr.

Mr. Fraser's avowal of British policy in India.

Lovat Fraser, late editor of the *Times of India*, has written an article in the *Illustrated London News*, in which he has said that, in order to give British

rule permanence in India, a wide gulf must be maintained between the Hindu and Musalman inhabitants of this country. Adding this to Lord Salisbury's statement that "India must be bled," it can be said that not even thieves and dacoits, nor even women who live on their shame, boast of their sins in this manner. Is it to give an education like this to their children that Indians send their children to English schools and colleges? Surely Englishmen take us to be mere cattle, otherwise they would not give vent to such sinful thoughts. The other European Powers also are determined to crush the other nations. Russia, France, Germany, all are engaged in bleeding the black races. They are vying with each other in their nefarious work of plunder and extension. Persia and Turkey are on the point of political death; China is embarrassed with her present situation; and Japan is trying to occupy Corea and the Phillipines with the help of the English. The Europeans have, therefore, no fear from any of the Asiatic peoples.

101. The following is the concluding portion of an article in the *Yugantar* [Calcutta] of the 21st December, entitled "The

"The lessons of the strike."

lessons of the strike:—

If the eyes of the people of India are not opened, even after seeing strikes constantly (occurring) in the world, immense and small, of the highest and of the lowest (order), then their poverty will not be removed either. Sometimes a strike like a patent medicine liberates a country from the "kingly disease" of an oppressive power.

A strike on a big scale has become a necessity for India. The time has come to vigorously stand on one's own legs, and enter on a death-grapple (literally, give a death-bite) to get things righted, rather than continue in a condition

SONAR BHARAT,
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SONAR BHARAT,
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YUGANTAR,
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of being constantly trampled under foot and being struck with whips, of having one's food stolen away and one's religion oppressed. A number of workers, firmly resolute, strongminded, without terror of death, spirited and strong, are needed. It is absolutely necessary that the untameable power which like a demon now tramples on India, and rushes about on her breathing hot breaths, should be stopped in its course by the interposition of a gust of wind, by a strong tempest being raised, by a terrible rod being taken up. This lesson we have learnt from the strike.

YUGANTAR,
Dec. 21st, 1907.

102. In the course of an article entitled "The initiation of Bhupendranath," the *Yugantar* [Calcutta] of the 21st December writes that it was Bhupendranath who first proclaimed in India to the enemy's face that the foreigner could not make his home in India. He it was who first said that the English were not the *Rajas* of India; that they did not seek India's welfare; and that it was the highest virtue for every Indian to free this country from their hands even at the expense of his life.

YUGANTAR,
Dec. 21st, 1907.

103. The following is a full translation of an article entitled "The cure for famines" which appeared in the *Yugantar* [Calcutta] of the 21st December:—

"The cure for famines."
You will have to die if you cannot reverse the wheel of your fortunes with the strength of your own arms. You will never escape from the clutches of this terrible famine. Bestir yourselves therefore about doing that which will remedy this as soon as possible. When a famine (actually) appears, the nominal assistance which comes in from various quarters does not save the life of even ten amongst a hundred. Charity and munificence may only partially alleviate the distress which is (actually) present. The apprehension of future danger can never be removed (thereby). There is no reckoning how many hundreds and thousands of people have lost their lives in the course of the unique (literally which never happened before) acute scarcity in Nagpur, Maharashtra and other provinces in spite of charity and munificence. That story of misery is a very long one indeed. How much (of it) can we express by writing (of it)?

One cannot realise by the aid of imagination, unless one sees it with one's own eyes, the way in which people can and do die of starvation. That (driven) by the torment of hunger people should leave their own religion and betake themselves forever to the aid of those who differ (from them) in religion has happened only in your country.

In every place where famine appears, priests with a strange creed, deprive the helpless and shelterless people of their religion, by spreading the net of self-interest in the name of altruism, of irreligion in the name of religion.

* Foot-soldiers fleeing from a field of battle carrying the message of defeat.

Wherever these broken messengers* of *Kali* have entered, social, political and religious revolution have ensued. When terrible scarcity of food appears in Bengal, Orissa and in many parts of India, these revolutionary broken messengers begin dancing in joy like demons. Terrible wails (caused by) want of food and the cries of the stricken rend the breast of the earth. Each squats down wherever he happens to be with eyes half-closed from starvation turned towards heaven. Some have been starving for three days, some for four, some for five, some for a week. Men are prepared to devour the flesh of men. When such a condition prevails, the priests of the family of demons, show up before the eyes of those half-dead creatures a handful of rice with one hand and with the other spread out the net of their own religion and ensnaring that hungry soul seeking (to obtain) that particle of paddy, despatches it to Satan's field of operation. It is the lower classes of Hindus whom in this fashion the sinners have made to leave their religion with the assistance of the demon of famine. It is by subjecting them to temptation that (they) have sent those simple-minded sons of Hindus into eternal hell. Alas! ye fellow countrymen! The results of your *karma* done in how many births are you about to suffer! How much shall we speak of your sorrows and to whom?

We have forgotten ourselves. *Feringhee* has made tame kine of us. We eat grass and we supply milk: but we are never permitted to drink or touch the milk. Unless we were (available) who would provide them with bread

and butter ? That is why instead of killing us they have kept us alive. We live by feeding on the leavings of the table. And we say that we are worthy, that we are *bhadra* (respectable) !

From the very day on which the *Feringhee* set foot on Bengal, the destiny of the country has undergone a change. From that very day the goddess of the Bengalis' good-luck has departed. On the very day on which the Bengali entered into his own inner apartments on the sly with the knightly-throne of a people differing in religion (*from* them) concealed in the bazar basket of the trader, the scene of the stage of his joy has been changed. From immediately after that have begun cow-killing, the murder of Brahman and all the other terrible performances of Kali.

The *Feringhee* rule was first established by the murder of a Brahman. The *Feringhee raj* was anointed for the future throne of India with the blood of a patriotic Brahman. The wails of distress caused by starvation of crores upon crores of boys, old men, youths and infants stricken with famine, sounded to the sky, like the auspicious sound of the conch-shell at that anointment. It was the Bengalis who accepted the office of priest at this anointing ceremony. This is the burning history of the past. Even to-day the wails of distress of how many crores upon crores of men are echoing in that corner of heaven like the victory-proclaiming strokes of the *Feringhee's* drum. The disembodied souls of crores upon crores of infants, boys and adults, are walking the airy regions desiring vengeance. Friends of the same sect, it is this history which is the witness of the first mistake of the leaders of your country. For the sin which the Bengalis committed, they are having to observe rigid penance. And they will have to do severer penance still. Honour and eminence all have departed ; what has the Bengali now left to him ? What can remain to him, to whom service at the feet of strangers has become the one task in life ? Religion is gone, *karma* is gone, honour, eminence, walth, following, everthing is gone. What remains ? At last having forgotten the liberty which is only another form of salvation, which is a part of religion and which is the religion of the soul, you are carrying the chains of a servitude extending over this immense country. Along with the Bengalis, the entire country is about to atone for this sin. But, Bengali, with the fresh vigour awakened and animated by which you are now rushing on in the paths of emancipation and with the creed (literally, a formula sacred to any deity) by being initiated into which you now disregard death itself and are moving on towards liberty, with that new creed and new principle rouse the entire country : then (all the country) from the Hinalayas to Comorin, and from Guzrat to Burma, will be followers of your creed. They will assist you in attaining emancipation. Sympathetic brethren who live by labour, in seeking to tell you of the means of remedying the famines which you suffer from, I have opened before you the history of the past and the future, and was saying that the history of the past has cast a stain on your name as a Bengali. In the future you shall have to wipe that popular aspersion off. It is this which is the remedy for your ever-present famine—it is this which is the one way of saving you from future trouble.

Plague and famine have converted this land of yours into a land of evil spirits. If you want to have a living picture thereof, then open a map of the world and see in a quarter of that globe the city of demons, ever laden with mist, laughing noisily in the lustre of its magnificence : the *Feringhee* people, proud of their riches, who are traders and are luxurious, are drinking the wine of pleasure in your blood ; in another quarter you will see daily a daily dwindling down of yourself and the heart-piercing wails for want of food issuing from hundreds and thousands of hearts : the lean, shrivelled up land of your birth, full of human skeletons quaking under the violent dance of the demon ! You also will very soon have to become a puppet to be played with by that demon. On one side of you an immense mass of wealth is massed together, on the other side a number of human skeletons are being heaped mountain high (literally, assuming the shape of a mountain). Upon the mass of the ashes of your ancient glory has been established the dominion of one who differs from you in religion ! Unless the mass of the ashes are washed in the river of the red blood of that young heart, your past glory will not be dyed with a fresh hue, your sorrows and destitution will not be removed.

Set about, therefore, to create bands of heroes. Begin gathering the strength which numbers give. It is the strength of the number which will prove efficacious. It is this which is the (proper) provision for this era. Respectfully accepting this counsel of the *Shastras*, descend on to the field of action. No matter whether it be in the *hât*, in the *ghât*, or in the *mât* (field) in a battle between such a band of heroes with the opposing force the defeat of the latter is inevitable. Wherever the governed set themselves unanimously to establish their own strength, the oppressive ruling authority is compelled to shrink and gradually becomes weak. And where the subjects are devoid of manliness, there even the weakest power, calling itself the ruling power, is able to commit oppression; and oppresses and harries the governed at pleasure. In fact the most powerful ruler never likes to oppress, or improperly govern, his weak subjects or drain (their substance) away. This conduct is proof of a power, weak and meanly disposed. Wherever you see a ruler has begun committing oppression in this way, you will have to infer that a perversion of good-sense of the ruler has set in, as also an excessive diminution of his strength.

Therefore, O son of India, who desire emancipation, all the good omens for you are showing themselves. At this auspicious moment* set to work with a determination, firm and unalterable, either to carry your *mantra* (principle) to a successful finish or to die (in the attempt).

DAILY HITAVADI,
Dec. 22nd, 1907.

The *Englishman* and Mr. Nevinson's speech at College Square.

104. Referring to the *Englishman's* remarks on Mr. Nevinson's speech at College Square, the *Daily Hitavadi* [Calcutta] of the 22nd December tells that journal that all the world do not view India through the same spectacles as those through which he is seen by hot-headed people like the men belonging to the *Englishman's* staff.

DAILY HITAVADI,
Dec. 22nd, 1907.

Officials and Mr. Nevinson's speech at College Square.

105. Though there is no doubt, writes the *Daily Hitavadi* [Calcutta] of the 22nd December, that the officials will not relish the unpleasant facts exposed by Mr. Nevinson at College Square and will try to flout it away, they should still bear it in mind that truth can never be suppressed.

HITVARTA,
Dec. 22nd, 1907.

We want bread and are given a stone.

106. Referring to what is alleged to be the abject condition of the people of this country, owing to the drain of wealth to foreign lands, which the *Hitvarta* [Calcutta] of the 22nd December terms as India's hospitality to its foreign guests, the paper says that this hospitality has now brought the people of this country on to the verge of starvation and death by disease, and it therefore behoves the rich land-holders to help their poor countrymen in conserving their energy, by starting new industries and teaching the people the utility of the boycott and of the adoption of the *swadeshi*, as it is by these means that they can benefit their children and children's children. The diplomacy of the so-called guests and the want of the Indians have destroyed almost all the industries of the country. True, that the guests have done the people some good, says the paper, but the latter must see that in going to return their kindness, they do not fall victims to their never-to-be satisfied greed for self-preservation. And this is the first law of nature which the meanest of worms also understands.

DAILY HITAVADI,
Dec. 23rd, 1907.

What the Indians want.

107. Under the head noted in the margin, the *Daily Hitavadi* [Calcutta] writes:—The Government is in the hands of a foreign nation of habits, tastes and religion different from ours. Their self-interest is in such a way bound up with our country, that it cannot but be affected by any real progress of our nation. Besides, we are the oppressed, and they are the conquerors; we are helpless, poor and weak, while they are flushed with the intoxication of power, opulence and empire. Naturally they are eager to govern us by keeping us down before the bayonet. Under these circumstances we have clearly understood from the experience of the last thirty years that it is the height of folly to pray and cry before them. We only feel degradation by being spurned at by the proud officials. Besides, progress obtained by way of grace is no real gain. In the next National Congress it is desirable that questions relating to boycott, national education, improvement of indigenous industries, the strength and courage of our countrymen, should be discussed.

108. Writing on the present political situation, the *Daily Hitavadi* [Calcutta] observes:—

DAILY HITAVADI,
Dec. 23rd, 1907.

The political situation and the duty of the Indians.

To impute disloyalty to the educated community and to the leaders of India is a wicked falsehood. The leaders for a long time laid their grievances before the Government, but it was only a cry in the wilderness. The officials had no hesitation in sacrificing the interests of three hundred millions of Indians for the sake of the English merchants. The result is that the English merchants are rolling in wealth, while the Indians are destitute and reduced to beggary, and India, whose industries were once unrivalled in the world, now depends only on agriculture. Will the intoxicated Imperialists tell us what the English have done for the protection and improvement of the Indian industries during their rule of one hundred and fifty years? Is it not a stain on British rule that *lacks* of helpless people are dying every year of starvation? In spite of the assurance of the officials and the blustering of our Anglo-Indian contemporaries and "friends," it is clear that under the strange system of British rule the trade and industry of the Indians, their wealth, their prowess, and their glory are going to be completely destroyed. The steps of the jewelled edifice of the British are washed with tears, and our hopes would not be fulfilled by merely praying for any reform of the Council. Everyone has taken to heart the ruthless treatment which the Indian leaders have received at the hands of the officials. The destructive policy of the British has been clearly observed. And now those very "friends," who all along loudly advocated an iron rule, have suddenly put on the mask of sympathy, and ask us to give up boycott and take Lord Minto's "honest *swadeshi*!" We should remember that abstinence from foreign goods is the very life of *swadeshi*. We must not be melted by the sweet words of the white man. If we give up boycott, all hopes of our regeneration will be gone for ever and our national death will be inevitable. For *swadeshi* and national revival, the wealth of the rich, the mind of the thoughtful, and the arm of the strong will have to be employed. Men who are persevering, steady and self-sacrificing should be enlisted in this noble cause; but this cannot be effected without the untiring energy and united action of the thoughtful and educated men of the country. Of late a few hot-headed men, without looking before or after, and solely from a desire of being recognised as leaders of the people, are trying to bring the old leaders into discredit before the public by branding them as cowards. They are only making themselves the laughing stock of the opponents. They may impose upon young men, but they will never be admired by men of wisdom and foresight. Our advice to such men is that if they have the real good of the country at heart, they should remember that impatience on the part of the weak is not conducive to welfare, rather it is a source of mischief.

109. The *Hindi Bangavasi* [Calcutta] of the 23rd December has published the first letter of a series which it seems to propose to write on the "Regaining of independence by Spain." The preface has the following:—"A study

HINDI BANGAVASI,
Dec. 23rd, 1907.

How Spain recovers its independence.

of the subject reveals the high road to national glory, and shows how a great power after reaching the highest pinnacle of strength and power, falls down at last to the lowest pit of degradation. During the Roman administration of Spain, the Spaniards had become indolent and vicious and therefore deteriorated in physical strength. So, when the Roman Empire fell, Spain could afford no help to it. The way in which the British Government is ruling India and habituating its people to a life of indolence and luxury, is creating similar apprehension in the minds of thoughtful people. They say that should ill-luck, God forbid, overtake the Englishmen, the Indians in spite of their wish would be of no help to them. Are not the English, the paper concludes, then doing mischief to themselves by making the Indians mere puppets."

RAJENDRA CHANDRA SHASTRI,

Bengali Translator.

BENGALI TRANSLATOR'S OFFICE,

The 28th December, 1907.

REPORT (PART II)
ON
NATIVE-OWNED ENGLISH NEWSPAPERS IN BENGAL
FOR THE
Week ending Saturday, 28th December 1907.

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II.—HOME ADMINISTRATION.

(a)—Police.

1406. Commenting on the assessment of the punitive police tax at Jhalakati, the *Bengalee* requests His Excellency the Viceroy to call upon the local officers to explain the method of assessment that has been followed and to justify their conduct. The fact that *swadeshi* merchants are most affected while Muhammadans are exempted, suggests that the only object of the authorities is to kill the *swadeshi* movement. But the authorities, the journal says, must be mistaken if they think that any measure they can adopt will have the effect of killing the *swadeshi* movement. It will only result in further alienating the people from the Government.

BENGALIAN,
21st Dec. 1907.

1407. The *Bengalee* attributes the absence of the usual contingent of *parawalaks* from the last meeting held at College Square, to the presence of Mr. Nevinson and the fact that the latter might carry the tale to England, where it would certainly be condemned. It is true that much of the discontent in this country would be removed if the Government were only to make an end of police rule and the abominable system of espionage and distrust, and boldly put their foot down and ask the literary abettors of police and official highhandedness in the press to direct their energies into more fruitful channels.

BENGALIAN,
Dec. 22nd 1907.

1408. The *Amrita Bazar Patrika* is of opinion that the Bengal Government Resolution on the report of Mr. Weston on the Calcutta riots in October last, whitewashes the conduct of the offending police. "The Government has done what it could. Surely it could not admit that the police had looted the city—it is simply out of the question. On the other hand, the Government could not altogether suppress the truth and thereby offend God. So there is just a faint admission of facts in the Resolution."

AMRITA BASAR
PATRIKA,
25th Dec. 1907.

1409. Reverting to the Resolution on Mr. Weston's enquiry, the *Amrita Bazar Patrika* states that it expected an impossibility when it expected that the Government would condemn the action of the police and thus hang itself. "For, if the Government had condemned the police, it would practically have condemned or sacrificed or even annihilated itself. But as no one wishes, when he can help it, to sacrifice or kill himself, it was wrong of us to expect that the Government would cheerfully hang itself only for the sake of fair play."

AMRITA BASAR
PATRIKA,
25th Dec. 1907.

1410. The *Bengalee* says that the Resolution on the report of the Weston Commission is to all intents and purposes a white-washing Resolution. Sir Andrew Fraser's opinion that the police were justified in dispersing the meeting at Beadon Square, which immediately preceded the riot, has been unanimously contended against by the Indian public, and His Honour's manner of disposing of the report of the unofficial Commission is strongly condemned. "The mountain of official enquiry has at length brought forth the proverbial mole. This means nothing to the people, however, who have already drawn their own conclusions."

BENGALIAN,
26th Dec. 1907.

(b)—Working of the Courts.

1411. The *Hindoo Patriot* observes that since the commencement of the agitation over flogging, the Magistrates seem to be avenging themselves upon the agitators by resorting to that form of punishment with unprecedented frequency. Not only is the number of cases in which floggings are ordered on the increase, but also the number of strokes. This manifestly vengeful attitude of the Magistrates furnishes a lesson which Mr. Morley and the Government of India may note. A Government Resolution on flogging is needed to remedy the evil, and the sooner it is published for the guidance of the pro-flogging Magistrates, the better for the reputation of the Government and the unfortunate criminals who are subjected to that barbarous corrective measure.

HINDOO PATRIOT,
26th Dec. 1907.

AMRITA BASAR
PATRIKA,
20th Dec. 1907.

1412. With reference to the recent flogging sentences passed by Mr. Kingsford, and flogging. Mr. Kingsford, Chief Presidency Magistrate of Calcutta, the *Amrita Bazar Patrika* enquires, "How can a pious Christian like Sir Andrew Fraser tolerate these blood-curdling proceedings of his subordinates?" Mr. Kingsford is under orders of transfer to Muzaffarpur, and the sooner he vacates his present office the better for the interests of both humanity and himself.

BENGALUR,
21st Dec. 1907.

1413. Commenting on the address on behalf of the defence in the Lazarus Brothers' assault case, appealing to the Magistrate to try the case dispassionately and urging that it would be an act not only of cruelty but downright inhumanity to condemn children and boys on the very threshold of life to herd with hardened criminals, the *Bengalee* trusts the Magistrate in this case will rise above all extraneous considerations and will have the courage to be just.

BENGALUR,
25th Dec. 1907.

1414. The *Bengalee* condemns the revival of proceedings in the case against Maulvi Liakat Husain in which he was discharged by the High Court, and pronounces the retrial to be exceedingly injudicious. Since the Maulvi had already two cases of sedition pending against him, Mr. Kingsford should have spared him the worry of another prosecution for an alleged offence for which he had already been tried and imprisoned a month, though the trial was without jurisdiction. It is regretted that the High Court, in discharging the Maulvi, remarked that their order would not preclude a retrial.

(d)—Education.

BENGALUR,
20th Dec. 1907.

1415. The *Bengalee* emphatically protests against the suggestion of Sir Lepel Griffin that English should be made an extra and not an obligatory subject. It is very good of Sir Lepel to suggest that the people of India should be allowed to develop themselves in their own way, but his error consists in thinking that, if allowed to develop themselves in their own way, the people would begin where he would have them begin and would make English an extra subject. The time may come when it may be possible to make English an extra subject, but that time is not yet.

(g)—Railways and Communications, including Canals and Irrigation.

BENGALUR,
20th Dec. 1907.

1416. The *Bengalee* states that Government ought to see why train accidents are getting so frequent nowadays. It will not do to merely hold an enquiry and to submit what would for all practical purposes be a whitewashing report. The public want a sifting enquiry into the circumstances of all accidents that have recently occurred, and it is hoped they will get at the root of the evil.

BENGALUR,
Dec. 22nd 1907.

1417. Commenting on the strike of the Indian firemen and engine-drivers on the Eastern Bengal State Railway, the *Bengalee* declares that these men have a real grievance with which the public must sympathise. The difference in the wages of the European and Indian firemen and drivers is scandalous, and the journal is surprised that the latter should have submitted to it so long and that the authorities did nothing to remedy it. But the new spirit is now in the air, as it is when a great movement comes into being, penetrating the homes of the commonest and the poorest, shaping and moulding their thoughts. The new spirit has affected every section of the community from the highest to the lowest. It is not the work of agitators, but the outcome of those silent forces which the agitators may have strengthened and stimulated.

BENGALUR,
24th Dec. 1907.

1418. With reference to the *Pioneer's* article on the Eastern Bengal State Railway strike, the *Bengalee* declares that strikes have nothing to do with the race question, except in so far as social jealousy may add its own bitterness to the conflict of capital and labour. The only way to deal with strikes is to remove all legitimate grievances.

1419. Referring to the Eastern Bengal State Railway strike, *Bande*

Signs of the times.

Mataran is of opinion that these strikes are a clear manifestation of the new spirit of emancipation that is on the face of the land and that is attempting to burst through all barriers save those which the people help to raise and maintain. This spirit will not bear tyranny and wants the employees to share rights which the power-loving employer would not give them.

BANDE MATARAN.
24th Dec. 1907.

(h)—General.

1420. The *Bengalee* finds that the attempt on the life of Mr. B. C. Allen,

The Goalundo shooting tragedy.

Magistrate of Dacca, has thrown some of its contemporaries into hysterics. It condemns the *Empire's* mention of the National Volunteers in this connection and likens it to the "tactics of one particular paper in Calcutta—a paper which has won an unenviable notoriety as the inveterate enemy of Indian progress." The *Englishman's* editorial on the subject endeavours to fasten the responsibility of the outrage on the seditionists, but the chain of fallacies which runs through its account has been demolished by the *Indian Daily News*. The offence is condemned, but before obtaining any clue, attempts should not be made to fasten the responsibility for it upon any section of the community. The journal trusts that the Government will approach the investigation of the case with its mind absolutely free from prepossessions.

BENGALUR.
26th Dec. 1907.

1421. The *Amrita Bazar Patrika* discredits the statements made to the

Ibid.

effect that the perpetrators of the Goalundo tragedy were "lads"—they must have been men, older than lads. The journal is also of opinion that it is quite possible that Mr. Allen owes his wound to a private foe who may even be one of his own race.

AMRITA BAZAR
PATRIKA.
26th Dec. 1907.

VI.—MISCELLANEOUS.

1422. Commenting on the intention of the moderates to drop the *swaraj*,

Congress resolutions.

boycott, and national education resolutions at the ensuing Surat Congress, the *Amrita Bazar Patrika* thinks it is quite clear why Surat was selected for holding the Congress. The reactionaries are strong there, and they hope to swamp the progressives on every question which is not to their liking. It is stated as another reason that as Mr. Morley is anxious to rally the moderates under the Government banner, those who are in possession of the Congress will no doubt bring about this object very effectively and deserve the thanks of the authorities if they can knock down the three resolutions in the Congress propaganda which have given the movement some national character and infused some life into it.

AMRITA BAZAR
PATRIKA.
26th Dec. 1907.

1423. The *Amrita Bazar Patrika* is of opinion that District Officers should

The Decentralisation Commission.

be relieved of the duty of serving as Chairmen of District Boards and replaced by elected non-official persons as a rule. This will relieve the overworked District officer of many petty duties, and, at the same time, enable the representatives of the people themselves to manage the local affairs of the districts. The appointment of the District Officer as Chairman might have been a necessity in the beginning, but as the District Boards have now worked for upwards of twenty years, the time has certainly come when the Magistrates may safely retire in favour of non-official representatives of the people.

AMRITA BAZAR
PATRIKA.
26th Dec. 1907.

1424. The *Bengalee* observes that the questions which represent the scope

Ibid.

of the Decentralisation Commission enquiry are of a technical character, and can therefore only be answered by experts, familiar with the details of office work. The greatest blot upon British administration, its real point of weakness, the parent of all the mischief which witnessed within the last two years, is its isolation from the people. The rulers do not know the people, and the people have lost all love and respect for them. The scope of the enquiry is to render the

BENGALUR.
26th Dec. 1907.

administration more efficient and bring it into closer touch with the people, and should therefore meet with the sympathy of every well-wisher of the country. Referring to the proposed delegation of enhanced powers to the Magistrate assisted by an Advisory Council consisting of representatives of the people, the journal is of opinion that Advisory Councils, if properly constituted, will go far to bring the administration into closer touch with the people. But if such Councils consist only of members nominated by the Government at the instance of the Magistrate, and if the Magistrate may or may not consult them, just as he pleases, they will form one of those sham institutions not unfamiliar under British rule. The journal concludes with the recommendation that Advisory Councils should largely consist of an elected element, three-fourths being elected and one-fourth nominated by the Government.

AMRITA BAZAR
PATRIKA,
21st Dec. 1907.

1425. The *Amrita Bazar Patrika* protests against the appointment to the post of Deputy Legal Remembrancer, Bengal, which is about to fall vacant, of a man who is not thoroughly familiar with the practices of the Calcutta High Court. It is reported that the Government of Bengal has already made up its mind to appoint a certain gentleman now practising as a Barrister at Bankipur, because it is alleged he is a favourite of Sir Andrew Fraser. The journal quite recognizes the claims of a *protégé* upon his patron; but in a matter like this, which vitally affects the interests of the public, Government should be guided by other considerations than those of serving a pet.

AMRITA BAZAR
PATRIKA,
21st Dec. 1907.

1426. The *Amrita Bazar Patrika* enquires why Justices Woodroffe, Holmwood, and Mukerji, who command the confidence both of the Bar and of the public, have for a whole year been kept out of the Criminal Bench and how it is that men of little learning and of well-known political predilections are chosen. If the truth is to be acknowledged, the unrest, whatever of it there is, is mainly due to a want of confidence in the administration of justice in this country.

BENGALER,
21st Dec. 1907.

1427. The *Bengalee*, quoting a statement made by a speaker at a meeting held at the Cuttack Town Hall in connection with the distress in Orissa, to the effect that the Lieutenant-Governor had insulted Mr. Dass of Orissa, writes:—

“What must be the truth about the rumour? Can it be that Sir Andrew Fraser could so far forget himself as to insult a gentleman who came to see him at his own request? The fact that the gentleman in this case happens to be one of Mr. Dass’ position, so justly eulogised by Mr. Nevins as the uncrowned king of Orissa, makes the rumour even more incredible. But we live in strange times, and it would be difficult to persuade the public, so long as an authoritative contradiction has not been forthcoming either from the Lieutenant-Governor or Mr. Dass, that the rumour is unfounded. For the present, we can only suspend our judgment and await the publication of a full report of the interview.”

BENGALER,
21st Dec. 1907.

1428. The *Bengalee* states that in Bengal there is an absolute unanimity of opinion that *swaraj* in the sense of self-government within the Empire, partition of Bengal, and *swadeshi*-boycott should occupy a prominent place in the deliberations of the ensuing Congress. There can be no question that Bengal delegates, whatever their other differences may be, will be united in pleading for and pressing the claims of these subjects.

BENGALER,
21st Dec. 1907.

1429. The *Bengalee* trusts that the labours of the Decentralisation Commission will lead to the relaxation of official control over Municipalities and to larger powers being vested in them. It pleads for an expansion of the powers of the Municipalities and District Boards. The control of the Magistrate over the details of municipal administration should be altogether withdrawn or, if at all necessary, should be confined to the major heads of the Budget.

AMRITA BAZAR
PATRIKA,
23rd Dec. 1907.

1430. Referring to Mr. Nevins’ speech in College Square, Calcutta, the *Amrita Bazar Patrika* is of opinion that Mr. Nevins fingers the real plague-spot when he

says that these latter-day officials in India want a free hand in the administration and they have therefore to create an impression in England that the people are almost up in arms and require to be dealt with severely. It is thus that although there is no sedition, still the police, the magistracy, and the judiciary are administering the country in a ferocious manner. The rulers should, however, realise that by dealing with the people in this ruthless manner they are losing all along the line. For instance, but for this rigorous method of administration, British rule would never have been so unpopular in India as it is to-day.

1431. Referring to the speech of His Excellency the Governor of Bombay at the Parel Bacteriological Institution, the *Amrita Bazar Patrika* says :—

AMRITA BAZAR
PATRIKA,
24th Dec. 1907.

"The deliverance has a great similarity to Lord Curzon's appeal to the assembled Indian pressmen on the occasion of the Coronation Durbar at Delhi. Those who were present remember how His Lordship seemed actually to glow with benign feelings for the humble members of the fourth estate in this country. But it was only 'words, sir, words,' however sonorous and impressive. The parallel leads us to ask whether the adjuration of the Governor of Bombay signified anything more than mere words 'suited to the occasion,' or was it the true expression of His Excellency's sentiments. Was he making fun of the Indians? We believe not, for he is a self-made man and brings with him a reputation which can scarcely be said of many, if any, of his predecessors. Let His Excellency, however, beware. If he actually meant what he said, he runs the risk of being hissed out of India like Lord Ripon, by his official brethren."

1432. Commenting on the detention and destruction of Mr. Nevinson's private correspondence, the *Amrita Bazar Patrika* remarks that this treatment to a gentleman of his position shows distinctly how some officials in East Bengal have not only lost all sense of responsibility but common sense as well.

AMRITA BAZAR
PATRIKA,
24th Dec. 1907.

1433. Commenting on Mr. Nevinson's speech in Calcutta, the *Hindoo Patriot* writes :—

HINDOO PATRIOT,
24th Dec. 1907.

Dawning light. "Mr. Nevinson has used strong language, but it would seem that only strong words could be expected to dispel the gloom engendered by mendacious newspaper reports. Those who have a bad case, generally betake themselves to dark and crooked tactics. The light of truth and disinterested investigation, however, soon dispels the night and under the benevolent ægis of an enlightened Government, it is impossible that crooked intelligences should long continue to play their favourite game. But Mr. Nevinson is only a symptom of a coming transformation. An important section of the British Press has already made the discovery that the public of Britain has been cruelly and shamefully hoaxed in connection with affairs in India. Light, strong and penetrating light, is already beginning to dawn and truly liberal men in the journalistic world are beginning to cry out against and denounce the trick that has been played."

1434. The first change which the *Amrita Bazar Patrika* suggests in the Congress programme is that "we should never beg any favour of the rulers, but either demand what we think is our due or remind them that by not fulfilling their duty to the people of India they are doing greater harm, morally and materially, to themselves than to the latter. By appearing before the rulers as beggars we only court their contempt; by taking our stand on a higher platform, we would extort their esteem."

AMRITA BAZAR
PATRIKA,
25th Dec. 1907.

1435. Dr. Rutherford, like Messrs. Keir Hardie and Nevinson, fails to understand, says the *Bengalee*, why in India as in England the will of the people does not prevail. Responsible leaders of Indian public opinion have been asking for the last few years why the Indians are not regarded as the centre and seat of political authority. The question cannot be indefinitely postponed. It must be answered, and that before long.

BENGALÉE,
25th Dec. 1907.

BANDS MATARAM.
20th Dec. 1907.

1436. *Bands Mataram* declares that no matter what the bureaucracy may say about the prosperity of India, under British rule, the growing poverty of the country will reveal itself not in speeches nor in repressive measures, but in bleaching bones scattered over the parched plains, and the spectacle of shiploads of grain leaving ports where the famished are dying will have but one significance for the Indian. It will only convince him that he is a stranger in his own country, compelled to make the land flow with milk and honey for the benefit of the foreigner.

OFFICE OF THE INSPR.-GENL.

OF POLICE, L. P.,

WRITERS' BUILDINGS,

The 28th December 1907.

F. N. WARDEN,

Perst. Asst. to the Insp.-Genl. of Police, L. P.

